On the antiquity and traditions of the Jāmi' Masjid and the Rauẓa of Hazrat Maulānā Muḥammad 'Arab, at Sailkūpā, Sub-Division Jhenidah, District Jessore.—*By* MAULAVĪ 'ABDUL WALĪ, *Sub-Registrar of Sailkūpā.*

[Read March, 1899.]

On my arrival at Sailkūpā[1] in 1891, it struck me that the Mauẓa' was remarkable in many respects: it contained an old mosque, said to be in existence from long centuries; a *maqbira* (tomb) of a Muḥammadan saint, commonly called "Maulānā Ṣāhib," and of a Wazīr. Vague traditions regarding the Masjid, and the life of the saint, were current, but none—Hindus and Musalmans—could tell anything for certain about them. Even the *khādims* were miserably ill-informed. After a long time, while searching for old Farmāns, Sanads, Parwānas, Fatwās, Kābīnnāmas, and other documents, in the possession of certain families, I was able to form—with the help of certain old residents of the village—a tolerably correct idea about the antiquity and traditions of Mauẓa' Sailkūpā, and its ancient mosque. It was, however, with considerable difficulty and questionings that I came to know of the existence of these old deeds, and with still more entreaties, I had access to them. Owing to the want of education and culture, the Muḥammadans of the day do not trouble themselves about the relics of old things left by their ancestors. They only care for such documents that may be required by the Law Courts—from the period of resumption of stipendiary lands and grants.

The Mauẓa' Sailkūpā, within Jhenidah Sub-Division, is prettily situated on the left bank of the river Kūmār, ten miles north of Jhenidah. It is one of the principal trading places of Jessore. A Thānā was established here in 1863,[2] and a Sub-Registry Office in 1875.

[1] The Mauẓa' is spelt in various ways: Salkōpa, Sailkūpa, Saulkūpa, or as in Persian deeds Sōlkōpa. The etymology is very uncertain. Sail, Saūl, or Sal = a kind of fish, Kōpa or Kūpa = well, *i.e.*, well, or hollow place for Sail fish. The population of the village according to the census of 1891 was 4428.

[2] The part north of the River Kumar belonged to Pabna District before 1863.

It has an old *bazar*, a Zamīndārī Kachāri, formerly belonging to the Tē-āni Rājā of Maḥmūdshāhī Pargana, &c., but subsequently a masonary building was erected by Bābū Guruprasād Nandī, a Taluqdār, and now from several years the Narāil Bābūs' Kachāri is located therein.

An indigo factory, with a two-storeyed house has been pulled down. The Kumār, since about 50 years, has shifted a good deal, and several houses have been swept away. The site of the old Bāzār—which was on the south of the present one—with three rows of shops, have gradually disappeared. A *permit* ghāt, called Pañca-chatra ghāt, with an office, close to Qāẓi-pāṛā Khāl have also gone. The village is divided into Maḥalla's. The quarter in which the mosque with *tālāb* (tank) and the Rauẓa of the Maulānā Ṣāhib are situated is called Dargāh-pāṛā or Masjid-pāṛā. One Maḥalla is called Nagarpāṛā (town) inhabited mostly by tradesmen, and Çahās; another quarter is called Khāliṣa-pāṛā (or Government Khāṣ lands).[1]

Murshid Qulī Khān in 1722 completed his *Kāmil Juma' ṭūmārī* (or complete rent roll) and divided Bengal into Sarkārs, Caklās, and Parganas. On the establishment of the British Administration, Divisions, Zilas, and Parganas, &c., were substituted. Of the old Divisions, Pargana has survived. While examining old deeds, I found that Qaṣba (town) Sailkūpā was lying in Sarkār Maḥmūdābād, Pargana Tārā ūjiyāl, Muẓāf Ṣūba-i-Jannatu-l-Bilād Bangālā[2] (heaven of countries, Bengal). The present Zamīndārī Kachāri of Maḥmūdshāhī Pargana, &c., (incorrectly called Muhammadshāhī) is still styled "Caklā Kachāri," and the several Parganās which constituted the *Caklā* are briefly called *Mahmūdshāhī Waghairahu.*[3]

The Jāmi' Masjid is situated in the centre of the Mauẓa', which was

Sailkūpā was one of the places from which price lists were sent to the Collector of Jessore as early as 1790 A.D. J. Westland, Report, p. 209.

[1] The following idols have been established at Sailkūpā by pious Hindus: Siddhēçvarī Kṛṣṇa-Balarām, and Rām-Gōpāl. The last named pair of idols are very famous, and have endowments of rent-free-lands.

[2] Maḥmūd Shāhī and Tārā-ūjiyāl are mentioned among the Parganas of Sarkār Maḥmūdābād in the *Āīn-i-Akbari:* Vol. II, p. 133, Jarrett.

[3] Mādhav Bhattācāryya of Ūllā (near Naldaṅga) was Court-Pandit of Sulṭān Ḥusain Shāh from whom he got five villages. His descendants, the Rājās of Naldanga, got from time to time several Parganas, about 34 or 35, which they had intact, till the estate became, to a great extent, lost to the family. Their *Cakla Kachari* was close to the Sub-Divisional head-quarter at Jhenidah (extracted from a Vernacular paper, also *vide* Report on the District of Jessore, its Antiquities, its History and its Commerce by J. Westland, Esq., Second Ed. 1874, pp. 42–49, but the information given in the *Report* is incomplete).

formerly called *town*, and measures inside $31\frac{1}{2}$ feet by 21 feet. The wall is a massive one, $5\frac{1}{4}$ feet thick. The building may be divided into *two blocks* lengthwise, eastern, and western, each of which contains *three* cupolas or domes of conical shape 21 feet high from the floor, which go up to the utmost height of the roof, supported by arches, 12 feet high on two stone pillars beneath, not more than $1\frac{1}{2}$ feet square and 6 feet high. Where the arch springs, which support the cupola above, there is a sort of capital. These two stone pillars are posted in the middle of the building at an equal distance from the walls, and from each other, in such a position that between them they support the whole edifice; the two cupolas or domes remain on both aisles of them, east and west; the remaining two domes are in the middle of these two pillars, also east and west,—thus making up *six domes* or cupolas. On the western wall, a *mimbar* or pulpit, and several curved *miḥrābs* or arches, with spaces to keep *cirāgh*, &c., are still to be seen; but they are in a bad state of preservation. Inside, the mosque is rectangular, outside, the walls on the east and west are projected outwards, and look like a huge *Rahū* fish. The cornices on all sides are very beautiful and well planned. Over the top of the *entrance* or facade the space appears to be raised, the bricks of which are carved and ornamented, but broken and fading away. There are oblong spaces designed to receive epigraphs which have never been inscribed. There are six small doorways, besides the main entrance—two on the north, two on the south, and two on the east, on either sides of the main entrance. The height on the outside from the ground is 18 feet, less by 3 feet, than the cupolas.

The materials with which the Masjid is built are burnt bricks and chunam of shells or *kāuṛi*. It appears to me a work of considerable skill. There is a piece of stone lying on the ground. This stone, and the two pillars, mentioned, are of the same colour and quality.

As to the origin of the Masjid (called in Imperial Farmāns *Masjid-i-Jāmi'* or Cathedral mosque), it is stated that King Nāṣir Shāh, son of Ḥusain Shāh, of Bengal, while travelling from Gauṛ on his way to Dacca (?) came to Mauẓa' Sailkūpā. With Nāṣir Shāh were Ḥaẓrat Maulānā Muḥammad 'Arab, a renowned Darvish, and *Murshid* (spiritual guide) of the King; Ḥakīm Khān, a Paṭhān; Saiyid Shāh 'Abdu-l-Qādir-i-Baghdādī; and a Faqīr. The Maulānā on seeing the village was very much delighted and said "I like this place, I will inhabit here." The above-mentioned three persons who were the disciples of the Maulānā wished also to remain with their Murshid at Sailkūpā. Nāṣir Shāh consented to this, and left his Wazīr Shāh 'Alī in the service of his *pīr*. The King granted a few Bigahs of *lākhirāj*

lands, and was pleased to call the Mauza' "Nāṣirpūr," after his own name.[1]

The above is the substance of a *dastāvīz* (attested by several persons) which the descendants of Shāh 'Abdu-l-Qādir-i-Baghdādī submitted about a century ago, when the stipendiary lands in their possession were threatened to be resumed, and enquiries were instituted as to their title.[2]

The further particulars about the mosque are these:—when the King left Sailkūpā, he directed that a Masjid should be built, and a tank excavated for the Maulānā, to supervise which the *Wazīr*, or Minister, remained behind. Shāh 'Alī (for that was the name of the Wazīr, or a high official, as I think he was) commenced building a Masjid, and digging a *tālāb*; but unfortunately Ḥazrat Maulānā Muḥammad 'Arab died when the work was in progress. The Wazīr built a Maqbira over the grave of the Maulānā, and soon after he too died—a small tomb was built for him on the west of the Maqbira of the Maulānā Ṣāḥib.

They say that Maulānā Muḥammad 'Arab was from Baghdād; and was very much venerated for his sanctity. He lived, curiously enough, on a wall, where food used to be sent to him by means of chinkā (made

1 Old men still remember the Mauza' being called *Nāṣirpūr* specially by Faqīrs. A Nāṣirpūrī man was considered to be a very clever fellow. If a Sailkūpaite ever said a witty thing, "O, he is a Nāṣirpūrī" was the remark of the other persons, present. The Mauza' is no doubt a very ancient one. Its narrow *galis*, congested population of tradesmen and others point out that it was a flourishing city centuries ago—before the British rule. Only royal mosques, established in towns or cities, where there may be a Muḥammadan Judge (Qāẓī) are termed Jāmi', or Cathedral mosques. It is very probable that Sailkūpā was the seat of a Nawāb or Faujdār. It is said that there were 50 Munshīs and Maulavīs in it, until a comparatively recent time. Sailkūpā men call the other villages Bhar, and their inhabitants Bharo (rustics). The latter call Sailkūpā nagar (town).

2 In another paper the applicants wrote that there was a fight in 1149 B.S. between the Zamīndārs of Maḥmūdshāhī and Rājshāhī. The soldiers of the former being defeated came flying to Sailkūpā and were pursued by the soldiers of the latter, who set fire to, and pillaged, the houses of Qasba Sailkūpā. The royal Farmāns, &c., were then burnt down. This event is supported by Mr. J. Westland (Report, p. 44), who says that Rājā Raghū Dēv Rāy of Naldanga (Zamīndār of Maḥmūdshāhī) was deprived of his Zamīndārī for disobeying the summons of the Nawāb of Murshidābād, which was bestowed upon Rājā Rām Kant Roy of Nātōr (in Rājshāhī). This occurred in 1144 B.S. (1737 A.D.), but three years later the Nawāb restored it to the family. There is some confusion of dates. The Rājā's property was restored, and he was well treated at the recommendation of Mīr Ghulām Darvīsh Cousin of Mullā Khairu-l-Islām of Sailkūpā, who was, it is said, at Murshidābād, on his way from Delhī to Sailkūpā.

of twisted ropes) but none ever had seen him eating it. The King hearing of his sanctity went to see him. The saint being told that the King was coming to meet him, said to the wall upon which he was,—“Bādshāh jab ātē hai, diwār tū bhi kuch āgē baṛh.” The wall moved on. The King being convinced of his sanctity, became a disciple of the saint, who spoke to the King that he wished to go to a Mauẓa‘ called Sailkūpā. After a long search, they came to Sailkūpā and landed. Having carefully examined the place, the Maulānā Ṣāḥib said, “this is my destination, I will not stir from here.” After his arrival, many Muḥammadan families came to, and settled in, the village.

Historically I know nothing who the saint “Muḥammad ‘Arab” was, but it is very probable that he came with Nāṣir Shāh, at whose command the Cathedral mosque—the silent spectator of a by-gone age—was built. Nāṣir Shāh (as stated above) was the son and successor of Ḥusain Shāh; but in history, he is called Nuṣrat Shāh or Naṣīb Shāh, who reigned after his father. I had, therefore, some doubt, at first, as to the authenticity of the contents of the aforementioned *dastāvīz*, but recent researches based on numismatic and epigraphical evidences have established the fact that the son and successor of the great Ḥusain Shāh was called Nāṣiruddīn Nuṣrat Shāh (who may briefly be called Nāṣir Shāh, as I have done in this paper).[1]

Another oral tradition, which I heard from an old man—descended from a very ancient family of Sailkūpā—says that the Masjid is the work of Ḥusain Shāh, who was a powerful monarch, and renowned throughout Bengal for his charities, and benevolent acts. The Ta‘dāds of the rent-free lands granted—in recognition of their former claims—to the descendants of Shāh ‘Abdu-l-Qādir-i-Baghdādī, by the British Court, also bear the name of Ḥusain Shāh as the donor. It is, therefore, very probable that Nāṣir Shāh came to Sailkūpā with his spiritual guide, while Ḥusain Shāh was reigning.

The brick-built tombs of the Maulānā Ṣāḥib, and the Wazīr Shāh ‘Alī, are at a distance of about 35 feet, east of the mosque. The big tank on the north of the Masjid and the Rauẓa, which, it is said, had

[1] Sultān ‘Alā’uddīn Ḥusain Shāh reigned from A.H. 899 – 925 = A.D. 1493 – 1518. His son who calls himself on *all* his coins and inscriptions hitherto discovered,

السلطان ابن السلطان ناصر الدنيا والدين ابو المظفر نصرت شاه ابن حسين شاه السلطان الحسيني

i.e., ‘the Sultān son of the Sultān Nāṣirud-Dunyā wad-Dīn Abu-l-Muẓaffar Nuṣrat Shāh, son of Ḥusain Shāh the Sultān, Al-Ḥusainī,’ reigned from A.H. 925 – 939 = A.D. 1518 – 1532. The dates given in the Riyāẓus-Salāṭīn, and other Histories, are generally incorrect.

a masonary ghāt or steps, is silted up. There is still to be seen the foundation of a pakkā wall which was intended to go round the mosque and the Rauẓa. The traces of a Bhāṇḍār-Khāna, as well as بلهوا خانه (whatever it may mean) as stated in several Imperial Parwānas, have well-nigh vanished. The Jāmiʻ Masjid is now in ruins. Neither it, nor the Rauẓa has any inscription. It appears that the work was suddenly stopped, before it was finished.

The common folk of Sailkūpā know little about the early history of the Masjid. They are, however, fond of telling beautiful stories regarding the—what they call, 'roofless'[1]—mosque, the stone pillars, and the black stone lying close by. The mosque, they say, was made in one night, by some supernatural agent, who after having built the masjids, at both the Panḍuās (Baṛā Panḍuā near Maldah, and Choṭā Panḍuā in the Hugli District) and other places, commenced building the Sailkūpā mosque. Very early in the morning, while it was dark, and the work was nearly completed, sounds of grinding *ciṛā* (prepared of rice) by gaṛāls, or cirkutis by means of *Dhēṇki*—a sign of the approaching dawn—were heard, and the work was left half done.

The above story is an old one and I have heard it told in other places. It only means that the mosque is very old, beyond the memory of any living man, and that all traces of its origin are lost. This tradition rightly says that the work was left in an unfinished state, as surely it was.[2]

The alleged descendants of the disciples who originally came with the Maulānā Ṣāḥib, except those of the *Faqīr*[3] (that became extinct some four years ago) still survive, but they cannot correctly trace up their descent, and compared with other prominent residents of the Mauẓaʻ, have held rather very inferior positions.

It is popularly believed that a boastful man cannot lift the black stone, but one, with humility and faith, would do so. Women are admitted into the mosque, who rub their breasts to the stone-pillars for the preservation of children about to be born, or for the recovery of diseases.

1 As the domes are of conical shape and very high, and till lately covered with rubbish and vegetation, the report, that the mosque had *no roof* and in spite of it the rain-water did not fall within it, found credence among the credulous.

2 The mosque was partially repaired in 1896–97 by the writer, but abandoned for want of support and co-operation of the local Musalmāns. The Rauẓa of Maulāna Ṣāḥib, and that of the Wazīr, were repaired by Munshī Qāimud-Dīn, in 1889.

3 It is said that the name of the Faqīr was Candan Sikka, but this I could not find in any of the documents examined by me.

Appendix.

Of the many prominent residents of Sailkūpā in the last century, Saiyid Shāh Abū 'Ubaidullāh *alias* Mīr Ghulām Darvīsh was one. He went to Dehli, and acquired several Farmāns and Sanads from Emperor Shāh 'Ālam (A.H. 1173–1221 = A.D. 1759–1806) and other high officials. Some of these are briefly noted below, and one transcribed in full except the Schedule attached thereto. They show how matters stood a century and more ago under the dual form of Government—of the puppet Emperor, and his all-powerful officials, on the one side, and the pushing East India Company, on the other.

1. This Parwāna was written on the 16th Ramaẓān, the 9th year of the Julūs (Regnal year). It runs thus:—

هو

مولانا محمد عرب قدس سره

والا سید حسن بع

The Seal:

وزیر الممالک جملة الملك مدارالمهام اعتماد الدوله آصف جاه برهان الملک
شجاع الدوله ابو المنصور خان بهادر صفدر جنگ یار وفادار سپه سالار فدوی پادشاه
غازي شاه عالم ۱۱۷۵ -

Text:

متصدیان مهمات حال و استقبال سرکار محمودآباد مضاف صوبه جنت البلاد
بنگالا بدانند بموجب فرمان والاشان وغیره اسناد درگاهي مرقوم سنه ۳ عهد مبارک
منصب تولیت و امامت و خطابت مسجد جامع و روضهٔ منورهٔ قدوة السالکین
حضرت مع اوقاف متعلقه واقعه قصبه سولکوپه عملهٔ پرگنه تارا اوجیال
سرکار مذکور و في دکان چهار خرمهره و في تنکي یک مشت از هر جنس غله وغیره
منجمله آمدني هرگنج و گوله و گهات و هات مع نواره متعلقه سرکار مذکور و موازي
پنجاه و دو بیگه اراضي کسری و یک قطعه خانه باري از قصبهٔ مذکور وغیره مواضعات
معمولهٔ پرگنهٔ مزبور ایمه مدد معاش بلاشرط خدمات بطریق ضمک بسیادت پناه حقایق
و معارف آگاه انجب النجبا سید شاه ابو عبید الله المعروف بمیر غلام درویش الحسیني
القادري از فرزندان زبدة العارفین حضرت بلا شرکت با فرزندان مقرر
و بحال است دریذولا مجدد فرمان واجب الاذعان مسطور یازدهم شهر جمادي الثاني
سنه هشتم جلوس معلی در باب بحالی مناصب و وجوهات مرقومة الصدر و تفویض

خدمات علی سبیل التعمیم و الوصیت بمشار الیه و بیدخلي ناظم الاسلام ولد
خیر الاسلام که سند حضور انور ندارد مرحمت شده باید که انها موافق فرامین مطاعه
بلا شرکت و مداخلت غیر بموصي الیه مقرر شناسند و وجوهات خرمهره و مشت
غله وغیره سوای مال سرکار علی الدوام میدهانیده باشند و اراضي مدد معاش
حسب الضمن پیموده و چک بسته مع خانه باړي نسلاً بعد نسل و بطناً بعد بطن
بتصرف مشار الیه با فرزندان واگذارند و بوجه من الوجوه مزاحمت نرسانند و هرسال
سند مجدد نطلبند درین باب تاکیداکید دانند شانزدهم رمضان المبارک سنه نهم جلوس
معلی تحریر یافت مصد *

(عبارت ظهري)

مقررا ضمني بموجب فرو گذرانیده وکیل درویش که بدفتر رسیده انکه از راه
تفضلات فرمان والاشان مجدد منصب تولیت و امامت و خطابت مسجد جامع
و روضهٔ منورهٔ قدوة السالکین معه اوقاف متعلقه واقعه قصبهٔ سولکوپه
عملهٔ پرگنه تارا اوجیال سرکار محمود آباد مضاف صوبهٔ جنت البلاد بنگالا مشتملبر
عدم مداخلت ناظم الاسلام و خیر الاسلام بي سندي و تفویض خدمات علی
سبیل التعمیم و الوصیت و في دکان چهار خرمهره و في تنکي یکمتهي از هر جنس
غله وغیره منجملهٔ آمدني هرگنج و گوله و گهاټ و هاټ معه نواره متعلقه سرکار مذکور
و موازئ پنجاه و دو بیگه کسری اراضي و یکقطعه خانه باړي از قصبه مذکوره وغیره
مواضعات معمولهٔ پرگنه مزبور ایمه مدد معاش بلاشرط خدمات طریق ضهک بموجب
فرمان والاشان عهد وغیره اسناد درگاهی قدیم بسید شاه ابو عبید الله
المعروف بمیر غلام درویش الحسینی القادري یکی از فرزندان زبدة العارفین
بدستور سابق با فرزندان فرزند بلا تغیر و تبدیل مرحمت گردیده و پروانه برد
از دفتر صدارت العالیه نیز حاصل گشته امیدوار فضل و کرم که بنام متصدیان خالصهٔ
شریفه دستخط مزین شود که پروانه مطابق از دفتر مزبور نیز بنام درویش مذکور
با فرزندان نسلاً بعد نسل و بطناً بعد بطن تیار کرده دهند که بخاطر جمع دران دایره قیام
نموده در یاد الهي مشغول باشند شرح دستخط آنکه حکم بنویسند ریا •

The word هو on the top stands for هو الله "He is God, &c." Then a little below to the left occur "Maulānā Muḥammad ‘Arab—may his secrets be sanctified." In the next line similarly removed a little towards the left (certain words of which cannot be deciphered) occurs the name of "Saiyid Ḥasan *Baghdādī*" part of the last word italicised

is oblilerated. Saiyid Ḥasan was the person to whom Mīr Ghulām Darvīsh (the donee) traced his descent.

Then occur the following names and titles of the Minister in the seal affixed to the right side of the paper, the name of the Emperor occurring on the top:—" Wazīru-l-Mamālik Jumlatu-l-Mulk Madāru-l-Muhām I'timādu-d-Daula Āṣaf Jāh Burhānu-l-Mulk Shujāu-d-Daula Abul-Manṣūr Khān Bahādur Ṣafdar-Jang Yār-i-Wafādār Sipah-Sālār Fidvī-i-Bādshāh-i-Ghāzī Shāh 'Ālam—1175 A.H.

Next comes the document itself, in which occur the following:—The Mutaṣaddīs (officials), present and future—of Sirkār Maḥmūdābād, within the heaven of countries, Bangālā (Bengal) are hereby informed, that under the Sanads of His Imperial Majesty dated the 3rd year of the lucky reign " the posts of *Mutawallī* (donee), *Imām* (one who conducts the service), *Khaṭīb* (the reader of sermon) of the Masjid-i-Jāmi', and the Rauẓa-i-Munawwara (the illuminated sepulchre) of the Qudwatu-s-Sālikīn (foremost of the *Sāliks*) the Ḥaẓrat (here the space is left blank out of respect to the Maulānā, as his name occurs on the top), with—

The waqf properties pertaining thereto, situated in the Qaṣba (or town) of Sailkūpā, Pargana Tārāujiyāl, of the aforesaid Sirkār, are:—

four Khar-muhras (or shells) per shop;

a handful of all sorts of grains, &c., from every package (?) that are imported to every ganj, gōlā, ghāt, and hāt, with—

nawārā (revenue of Nawara Maḥal?) within the Jurisdiction of the above Sarkār.

Also 52 Bigahs of land (*Kasrī*?), and a khānabāṛi (place for dwelling purposes) within the said Qaṣba and other villages of the aforesaid Pargana, were granted to Saiyid Shāh Abū 'Ubaidullāh, better known as Mīr Ghulām Darvīsh, Ḥusainī, Qādirī, one of the descendants of Zubdatu-l-'Ārifīn (one of the selected 'Ārifs), the Ḥazrat (blank, name on the top) as Aima-i-Madad-i-Ma'āsh (the aima tenure of Madad-i-Ma'āsh[1] description) ... not for any services to be rendered, &c., &c.

Now a fresh Farmān dated 11th Jumādī-uṣ-Ṣānī, the 8th year of the Julūs, conferring rights and privileges enumerated, to the above referred gentleman, and ousting Nāẓimu-l-Islām son of Khairu-l-Islām (who has no Sanad from the Huzūr or His Majesty) has been issued. [The officials are then enjoined to enable the donee to get the above duties, except the Imperial revenue, &c., &c.].

[1] The royal grants in land called Madad-i-Ma'āsh were given as subsistence allowances to respectable Musalman families who used to devote themselves to the service of God, and who were of limited means.—*Āīn-i-Akbari.*

The endorsement on the other side of the deed gives a *precis* of the application by the Wakīl of the Darvīsh (meaning Mīr Ghulām Darvīsh), and directions to send a communication to the officials of the Khāliṣa-i-Sharīfa (holy crown lands) with a schedule of the property and other titles and privileges, also two Bigahs of land close to the Rauẓa for building a *Gong-house* (ghariāl khāna), and a *khānqāh.*

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2. This is the copy of a Parwāna of the above description issued by the said Minister on the 12th Rajab of the 4th year of the Julūs of Emperor Shāh ʻĀlam, and therefore of a previous date. The copy is sealed by the seal of

خادم شرع الله قاضي القضات خالصهٔ شريفه قاضي عنايت خان

The Parwāna is addressed to the officials of Pargana Tārāujiyāl, Sirkār Maḥmūdābād. It directs :—

چون از روی سر رشتهٔ دفتر معلی ظاهر شد که ده بیگه زمین و یکقطعه خانه باري بر طبق سند حکامي از قدیم و موازي چهل بیگه اراضي مطابق پروانهٔ دفتر مرقومه بیست و هفتم ۲۷ ماه جمادی الثاني سنه ۴ بمهر صدرالصدور مولوي عاقبت محمود در وجه مدد معاش مشار الیه مقرر گردیده لهذا حسب الحکم الاعلی قلمي میگردد که انها اراضي و خانه باري مذکوره را بدستور سابق بحال و برقرار دانند و موازي چهل بیگه زمین بنجر افتاده خارج جمع لایق زراعت بر وفق پروانهٔ دفتر مسطور حسب الضمن در وجه مدد معاش درویش مرقوم با فرزندان و برای خرچ طایفه مقرر دانسته .... بتصرف حقایق آگاه مذکور وا گذارند *

It appears from the august daftar that...and 40 Bigahs of land under the Parwāna of the aforesaid daftar dated 27th Jumādī-uṣ-Ṣānī, 4th year of Julūs, under the seal of Maulavī ʻĀqibat Maḥmūd, the Ṣadru-ṣ-Ṣudūr,[1] have been given to the above-referred gentleman (Mīr G.D.), accordingly it is written by command (of His Majesty) that they (the officials of Pargana Tārāujiyāl) should keep intact and maintain as before the...and 40 Bigahs of Banjar land [2]...as Madad-i-Maʻāsh of

[1] Ṣadrs were the highest Law Officers, who were in charge of all lands devoted to ecclesiastical and benevolent purposes. Ṣadru-ṣ-Ṣudūr = Head of the Ṣadrs, or Administrator-General. (Translation of the *Āīn* by Prof. Blochmann). Probably Maulavī ʻĀqibat Maḥmūd was the title of Abū Saʻīd Muḥammad Maḥmūd. His son too was Ṣadru-ṣ-Ṣudūr. His grandson is Maulavī ʻAbdu-l-Qādir of Silhat (Sylhet). Tazkira-i-ʻUlamā-i-Hind by Raḥmān ʻAlī (Newal Kisōr Press, Lakhnau, 1894. pp. 128–129).

[2] Banjar is that land which may be cultivated after an interval of five or more years, *Āīn-i-Akbari,* Vol. I, p. 207.

the said Darvish and his heirs, and for the expenses of the *Ṯalaba* (students), &c., &c.

On the back are endorsed the purport of the petition and other directions, as in the previous Parwāna.

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3. This is a paper in which Mīr Ghulām Darvīsh as Mutawallī of "Rauẕa-i-Munawwara" points out to the Sādāt and Mashāikh of Sailkūpā that the Jāmi' Masjid and the tomb of the saint are now in a dilapidated state, owing to the inability and poverty, &c., &c.; and the students, servants, wayfarers, and others, are, therefore, in distress. Then follow details of other necessities. This document is attested by a large number of Muḥammadans (about 65) and is dated 1174 A.H. No signature is in Bengali.

[There can be very little doubt that this paper was used to get the royal grants.]

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4. Copy of a Parwāna dated 8th Ẕil-Qa'da, 1168 A.H. hearing the seal of—

قیام الدین علي خان بهادر مهابت جنگ شجاع الملک قیام الدوله فدوي بادشاه غازي
شاه عالم *

in which Kishen Dev Ray, Zamīndār of Pargana Tārāujiyāl, &c., is informed that Saiyid Bakhsh-ullāh, who is descended from Saiyid Shāh 'Abdu-l-Qādir-i-Baghdādī, and is Mutawallī of the tomb of the Maulānā Ṣāḥib, did not receive his fee of Rs. 2 for the expenses of the عیدین (both the 'Īds) last year through the delinquency of the residents, and the Zamīndār is directed to realize this sum.

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5. This is a Sanad, dated 1179 A.H. = the 7th year of Shāh 'Ālam's reign, sealed by خادم الفقرا غلام درویش حسیني قادري appointing Mīr Saifullāh as Khādim of the Masjid, and of the *āstāna* (tomb) in consideration of the claims of his predecessors to the same. In this deed Mīr G.D. says that the office of tauliyat and Khiṭābat, &c., of the mosque and the holy *Mazār* has always remained in his (G.D.'s) family, and these duties have never been delegated to any one else.

[Considering the terms of the previous paper (4) where Bakhshullāh (son of Saifullāh) is mentioned as *Mutawallī*, the contention of G.D. appears to be unsupported.]

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6. Copy of a *nuvishta* (letter) signed by Kishen Dev, Caudhurī or Zamīndār of Pargana Maḥmūdshāhī, &c., dated 15th Shawwāl, 1174 A.H. = 11th Chait, 1168 B.S. addressed to Rām Narāyan Siqdār, Karmachari (officer) of Mauza' Dēvtala (a village close to Sailkūpā, where was located a Kachāri at the time). It runs:—that Mīr Ṭālibuddīn and Mīr Ghulām Darvīsh had disputes as to the Cirāghī (tenure) of Sailkūpā and Dēvtala. G.D. procured from His Majesty Sanads and Parwānas sealed by the seal of Ṣadru-ṣ-Ṣudūr. According to these, and a Sanad of the Nāib-i-Qāzī, and *nuvishta* of myself, G.D. got possession thereof. Subsequently Mīr T. too procured a *nuvishta*. Both have met. According to His Majesty's Sanad Mīr G.D. should get the possession.

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7. In June 1842 a case under Regulation II of 1819 (popularly called Doēm Qānūn) was decided by Mr. Francis Lowth, Special Deputy Collector of Jessore. Government was plaintiff, Mīr Qiyāmuddīn, and after him Mīr Ṭālibuddīn (and others) were defendants. The suit was instituted on 7th March, 1837 A.D.

Under a *Rūbakār*, dated 19th Feb., 1839, Bansi Badan Majumdar was appointed *Āmin* for the measurement of the Lakhiraj property of Mīr Qiyāmuddīn and Mīr Ṭālibuddīn of Sailkūpā. On his arrival Mufīzuddīn *alias* Cānd Miyān presented a Farmān of Emperor Shāh 'Ālam granting to Mīr Ghulām Darvīsh *thirty thousand bigahs* of rent-free land as Madad-i-Ma'āsh, situated thus:—

North: The river Garai,
South: The Kumār,
East: Sankōr Jolā (a silted-up water channel),
West: Pitamvarir nālā.

He also contended that Mīr T.'s lands were included within the land of the grant, and claimed as heir of G.D. the property—which was in possession of various persons. Cānd also presented the boundaries of 956 bigahs out of the entire Estate.

The filing of this Imperial Farmān produced great commotion. The Āmin reported the matter, upon which 14 more Āmins, each with a Piyāda and two rasan-gīrs (rope-holders) were sent out for the measurement of the land included in the Farmān.[1]

Krishna Dēv Dēv Rāy (of Naldangā), Zamīndār of the Parganas, Rādhā Caran Rāy, Zamīndār of Narāil, and Mīr Ḥaidar 'Alī—as heir of T. (deceased) and others, entered protests. Mīr Ḥaidar 'Alī applied that his ancestors came originally from Baghdād, and acquired 777

[1] In 1840 A.D.

bigahs of *lakhiraj* land at Sailkūpā, and remained in possession thereof. T. was the nephew (برادرزاده) of his grandfather—Mīr 'Alī Riẓā. T. filed his Ta'dād in 1202 B.S. and became dispossessed from the greater part of his property. After his death, Mīr Ghulām Nabī, father of Ḥaidar, being unable to get possession of the property, gave it in ijāra to Brij Kisōr Nandī (father of Guru Nandī), and from him Ḥaidar was getting the rent.

Rādhā Caran went so far as to call the Farmān a forgery, and the case was decided accordingly. The Farmān was dated in the 10th year of the Julūs of Emperor Shāh 'Ālam and the 12th of Nawāb Ṣadru-ṣ-Ṣudūr corresponding with 1184 A.H. = 1175 B.S. The Dīwānī was granted to the East India Company in 1172 B.S. = 1766 A.D., so the Farmān was dated *three years* after that grant. Had it been genuine it would have received the sanction (Manẓūrī) of the Company, and entered in official records, as it was necessary in all such grants made subsequent to 1766. Neither G.D. nor his successors were in possession of the property. Ḥaidar got a decree for 100 bigahs and 4 kattas, as sole heir of T. whose possession was proved.

This Farmān was never returned. The particulars are extracted from an official Faiṣila of suits No. 1014 and 1015 of 1842.[1]

A careful perusal of the papers above noted shows that Mīr Ghulām Darvīsh imposed himself upon the Court, and the easily-gained officials, and by mispresentations acquired his Sanads, Farmāns, and Parwānas. His profession that his ancestors were always in the enjoyment of the mangement of the Masjid-i-Jāmi', the Rauẓa of the Maulānā Muḥammad 'Arab Ṣāḥib, and the properties thereof, are not only untrue, but also his claim that he was descended from the illustrious "Saiyid Ḥasan Baghdādī," was doubted. Mullā Khairu-l-Islām, and his son Nāẓimu-

[1] The Āmin on his arrival at Sailkūpā acted in a high-handed manner, forcibly summoning such persons as were interested in the matter, and demanding large sums as bribe; to this the villagers protested. The Āmin reported falsely that his piyāda was seized and beaten, and his *Caprās* taken away. The villagers too lodged counter charges of corruption and extortion on the part of the Āmin. After enquiry the Āmin was worsted. The commotion thus produced had its comical side, a Musalmān poetestar composed a long Sāṛī or rhapsody which used to be long sung. The following lines are from it:—

"Baṁsi Badan nāmē āmi khyāti rakhibō
Guru Nandir īṇṭ bhaṇgē Cāṁd Miyār bāti libō
Majar Doēm Qānūn, tūmī dēkhālē
Lōkēr ēto sarabēngō (?)"

[I will keep prominent my name of Bansi Badan; will pull down Guru Nandī's bricks (house), and carry them to Cānd Miyān's. Thou comic doēm Qānun! (Regulation II), thou hast shown us so much of a man's fool's-errand.]

l-Islām were powerful rivals, and they stoutly opposed the claim. So did Mīr Ṭālibuddīn. Mīr Ghulām Darvīsh's claim on thirty thousand bigahs of land under the Imperial Farmān, and the subsequent events under the Regulation II of 1819 are an episode in the history of the Mauẓa' not easily to be forgotten. But whatever the decision of the Special Deputy Collector, the Farmān was a genuine one—never doubted even by the formidable rivals of his day.[1]

Mīr G.D. built a Kachāri, somewhere close to the present Police station at Sailkūpā, but before many months had elapsed, a messenger is said to have come on boat, and induced G.D. to accompany him to the Nawāb or Emperor. Since then Mīr G.D. has not been heard of, or his claims been put forth—till a comparatively recent date by one, who was in no way related to him, and when there was neither Emperor nor Nawāb to decide the fate of the country.

[1] Under Regulations XIX and XXVII of 1793, and II of 1819 various sorts of rent-free land and other tenements were resumed. Sec. 18 of the last named Reg. laid down that no Farmān of the Emperor of Dehli, nor any Sanad or Parwāna of any Vazīr, Nawāb, or Rājā shall be considered valid ground for title, unless such deeds could be verified from official records, and their genuineness attested by living witnesses.